CONFIDENTIAL.] [No. 46 of 1909.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 13th November 1909.

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Nil.

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Anusilan"	Calcutta	Weekly ...	.....	1,000
2	"Bangabandhu" ...	Ditto	Do. ...	Barendro Lall Mukerjee, age 27, Hindu	500
3	"Bangabhumi" ...	Ditto	Do. ...	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ...	Do. ...	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi"	Calcutta	Do. ...	Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura	Do. ...	Biswanath Mukerji, B.L.	713
7	"Basumati"	Calcutta	Do. ...	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto	Do. ...	... ..	
9	"Birbhum Hitaishi" ...	Suri	Do. ...	Rajranjan Sen, age 34, Baidya ...	300
10	"Birbhum Varta" ...	Do.	Do. ...	Debendra Nath Chakravarti, age 36, Brahmin.	300
11	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dinanath Mukerji, age 42, Brahmin ..	650
13	"Daily Hitavadi" ...	Calcutta	Daily ...	.....	
14	"Dainik Chandrika" ...	Ditto	Do. ...	Hari Dass Dutt, age 37, Kayastha ...	200
15	"Dharma-o-Karma" ...	Ditto	Monthly ...	.....	
16	"Education Gazette" ...	Chinsura	Weekly ...	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata"	Calcutta	Do. ...	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi"	Ditto	Do. ...	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan"	Ditto	Do. ...	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah	Do. ...	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
21	"Jagaran"	Bagerhat ...	Do. ...	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar"	Jessore	Do. ...	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi"	Khulna	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi"	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta	Do. ...	Sayyid Osman of Basirhat, age 35; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia"	Krishnagar ...	Do. ...	Susil Kumar Maitra, age 28, Brahmin.	800
30	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly ...	Revd. Lall Behari Shah, age 50, Native Christian.	300
31	"Nayak"	Ditto	Daily and Bi-Weekly.	.....	500
32	"Nihar"	Contai	Weekly ...	Madhu Sudhan Jana, age 49	200
33	"Nivedan"	Calcutta	Do. ...		
34	"Pallivarta"	Bongong	Do. ...	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi"	Katna	Do. ...	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar"	Calcutta	Monthly ...		
37	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, age 48; and Banku Behari Ghose, age 38; Goala.	500
38	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava"	Calcutta	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat"	Ditto	Do. ...	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar"	Asansol	Do. ...	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia	Do. ...	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay"	Calcutta	Do. ...	Ganendra Nath Das, age 54, Brahmin	300
45	"Sanmilani"	Serampore ...	Do. ...	.....	

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI—*concld.*				
46	"Samvad Purnachandrodaya"	Calcutta	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani"	Ditto	Weekly ...	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika"	Diamond Harbour ...	Monthly ...	.....	
49	"Soltan"	Calcutta	Weekly ...	Moulvi Muhammad Monirazzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah	Do. ...	Baikunta Das Gupta, age 36, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta	Do. ...	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh"	Ditto	Do. ...	S. C. Lahiri, Pat. Lovett and Pandit Baijnath Bidyanidhi.	500
53	"Tamalika"	Tamluk	Do. ...	Sita Nath Mondal, age 26, Hindu ...	900
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 26, Kayastha	500
	HINDI.				
55	"Bharat Mitra" ...	Calcutta	Weekly ...	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
58	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday"	Calcutta	Monthly ...	.....	Never received.
60	"Jain Gajat"	Arrah	Weekly ...	Printed and published in the United Provinces.	Ceased to exist.
61	"Jain Pataka"	Calcutta	Monthly ...	.....	
62	"Hindi Bangavasi" ...	Ditto	Weekly ...	Hari Kissen Joshar, age 30, Khettri	4,000
63	"Hitvarta"	Ditto	Do. ...	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya	Monthly ...	.....	
65	"Marwari"	Calcutta	Do. ...	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto	Weekly ...	.....	Ceased to exist.
67	"Narsingha"	Ditto	Monthly ...	.....	Ditto.
68	"Siksha"	Bankipore ...	Weekly ...	Gohkaran Singh, age 38, Babhan ...	255
	PERSIAN.				
69	"Rozname-i-Muqaddas-Hablul Matin"	Calcutta	Weekly ...	Syed Jalaluddin Alq Husaini, Muhammadan.	
	URDU.				
70	"Ayini-i-chatar Gupt" ...	Bankipore ..	Weekly ...	.....	
71	"Al Panch"	Ditto	Do. ...	.....	No more received.
72	"Bihar Gazette" ...	Ditto	Do. ...	Muhammad Murad Ali Khan, age 42	No more received.
73	"Dar-us Sultanat" ...	Calcutta	Do. ...	Quazi Abdul Latif, age 36, Muhammadan.	200
74	"Khawah Mokhab Panch"	Gaya	Do. ...	.....	Ceased to exist.
	URIYA.				
75	"Garjatbasini"	Talcher	Weekly ...	Bhagi Ruth Misra, age 40, Brahmin.	
76	"Manorama"	Baripada	Do. ...	.....	
77	"Nilachal Samachar" ...	Puri	Do. ...	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaishini" ...	Bamra	Do. ...	Dinabandhu Padhan.	
79	"Samvad Vahika" ...	Balasore	Do. ...	Harish Chandra Sarkar, age 52, Sadgop.	500
80	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Ram Tarak Sen, age 47, Tamuli ...	700
81	"Utkal Darpan" ...	Sambalpur ...	Do. ...	.....	
82	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy, age 75	800
83	"Utkal Sakti" ...	Calcutta	Do. ...	.....	
84	"Utkal Varta" ...	Ditto	Do. ...	Moni Lall Moherana, age 45, Hindu Karmokar.	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali.				
5A	"Bangla"	Santipur	Weekly ...	.....	.....
14A	"Dharma"	Calcutta	Do. ...	Aravinda Ghosh	.....
26A	"Medini Bandhav" ...	Midnapore ...	Do. ...	.....	.....
28A	"Karmayogin"	Calcutta	Do. ...	.....	.....
	Hindi.				
54A	"Bharat Bandhu" ...	Calcutta	Weekly ...	.....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Jaganand Kumar	.....
68B	"Sri Sanatan Dharm" ...	.....	.....	.....	.....
	Urdu.				
74A	"Najmul Akhbar" ...	Calcutta	Weekly ...	S. M. Nasim Husain	Ceased to exist.
74B	"Star of India" ...	Arrah	Do. ...	Zahurul Haque	
	Bengali.				
47	"Sandhya"	Calcutta	Weekly ...	Ceased to exist	.....
	Hindi.				
	Banga Kesri	Calcutta	Weekly ...	.....	.....

I.—Foreign Politics.

THE *Daily Hitavadi* [Calcutta] of the 8th November writes:— DAILY HITAVADI, Nov. 8th, 1909.

Awakening of the popular power in Persia, etc.

There has of late been an awakening of the popular power in Persia and Turkey, and no one knows what the opening of the Bagdad Railway will lead to. In Turkey, Persia and Kabul every male adult is skilled in the use of firearms, and large quantities of Europe-made rifles and cartridges are being imported into those countries. China is not slow in the march of progress, and every Chinese politician is doing his best to arouse the people and to establish the power of the democracy in that country. The assassination of Prince Ito proves that the day of autocracy is over. In fact, all over Asia we notice that the popular power is awaking.

2. Referring to Reuter's despatch from Teheran stating that Russia has decided to reduce the number of soldiers at Kazvin to 50, and to distribute the 450 men between Resht and Enzeli, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 1st November observes that the confidence which the Persians had in the Russians is gradually increasing, and hopes that the 1,400 Russian soldiers still quartering in Persia would be called away on the establishment of the Assembly. The paper urges that the stay of the Russian soldiers in Persia is a serious impediment to establishing a prolonged peace, carrying out the reforms and putting down the refractory in the country, and attributes the recent incidents at Ardebil to the encampment of the Russian soldiers in Persia. NAMAI MUQADDAS HABLUL MATIN, Nov. 1st, 1909.

Reduction of Russian soldiers in Persia.

There can be no other explanation, says the paper, for the stay of the remaining 1,400 Russian soldiers in Persia, after it has been proved that the foreign subjects there had not been in danger at any time, except that Russia has in mind to leave the root of an excuse in future. The paper then reverts to its usual exhortation to the Persians to leave no stone unturned to eliminate the foreign soldiers from their country. What does the distribution of 450 Russian soldiers between Resht and Enzeli imply? With what motive have 50 soldiers been left at Kazvin? What for are 900 soldiers kept at Tabriz? Even ten foreign soldiers are sufficient for a political excuse.

3. In noticing that His Majesty the Amir of Kabul has commanded the Governor of Jalalabad to abolish the system of *begari* (impressed labour) in his jurisdiction, the *Hindi Bangavasi* [Calcutta] of the 8th November remarks:— HINDI BANGAVASI, Nov. 8th, 1909.

System of impressed labour.

Here in the Punjab of the so-called civilised English thousands and thousands of labourers are being continually put to trouble on account of the system of impressed labour (obtaining there).

4. Speaking of the imposition of the Poll-tax on the Indians, both male and female, in Natal, and the severity with which it is realised, the *Bharat Mitra* [Calcutta] of the 6th November says, that one has to put his fingers into his ears to stop hearing of the insults heaped on the females while on their way to the jail (for their failure to pay the tax). The grievances of these oppressed women have been brought to the notice of the English ladies. It will be highly lamentable, if even this proves of no avail. BHARAT MITRA, Nov. 6th, 1909.

Rigours of the Poll-tax in Natal.

II.—Home Administration.

(a)—*Police.*

5. The *Daily Hitavadi* [Calcutta] of the 5th November publishes the following letter from Hem Chandra Mittra, of 4, College Square, Calcutta, care of Ghosh, Ray and Company, over date 4th November 1909:— DAILY HITAVADI, Nov. 8th, 1909.

A case of highway robbery.

SIR,

This evening, on my way back home from Burra Bazar, I was caught by the hand forcibly by a dealer in shoes, whose shop is on the southern footpath

of Harrison Road, and dragged into his shop. In spite of my unwillingness, I was pressed by the man to purchase a pair of shoes; and when I made a row declining to take any shoes, a neighbouring shop-keeper came up and forcibly thrust his hand into my pockets. A police sentry hard by was called by me repeatedly, but he moved on to a distance, leaving the shop-keepers forcibly to take away my money. On another policeman turning up there again, and on my mentioning the matter to him, his response was: Babu go away, do not make a *goimal* here. Seeing no other resource left, I returned home. I had been to Burra Bazar to purchase a sheet of chintz.

PALLIVARTA, Nov. 9th, 1909.

Frequency of secret murders in the Bongong Subdivision.

6. Referring to the secret murders committed at Berhi and Nalpatua, in the Bongong Subdivision, the *Pallivarta* [Bongong] of the 9th November says that secret murders have become too frequent at Bongong, and in no case have the real culprits been brought to book on account of the inefficiency of the police. A few persons were arrested by the police in connection with the above murders, but they have been all released on bail as the evidence against them was insufficient. The local people are disappointed at this lamentable result of the murder cases. From 1904 up to now there have been twenty-five cases of murder in the Bongong Subdivision, and in no one case where the deed was committed secretly could the police detect the real offenders. Though many persons were hauled up as accused and sent up for trial, they were all ultimately released. However the frequency of secret murders has filled the local inhabitants with terror, and the attention of the authorities is invited to this. It is strange that though there is no sign of bomb or sedition in the Bongong Subdivision, the police should fail to arrest the culprits. It is hoped that the District Magistrate and the Police Superintendent will direct their attention to this.

NAYAK, Nov. 9th, 1909.

Man-eating leopard at Kalna.

7. The *Nayak* [Calcutta] of the 9th November learns that a man-eating leopard has made its appearance at Kulna [Burdwan], and become a source of danger to the inhabitants. It has killed a cowherd-boy and a Brahmin, and attacked a *cooli* who though seriously mangled somewhat managed to escape. It attacked some other persons also.

The local boys having no fire arms at their disposal, cannot shoot the leopard. The attention of the Government should be seriously directed to this.

HINDI BANGAVASI, Nov. 8th, 1909.

A request to Government.

8. Under the heading "A request to Government" the *Hindi Bangavasi*, [Calcutta] of the 8th November publishes in its supplement a letter from Sheosharma of Benares, from which the following extracts are taken:—

Since the commencement of the *swadeshi* agitation, many of the prominent men have fallen under the fury of the police and the Government, and are passing bitter days away from home as deportees. No one is pained at the sufferings of those who have actually done wrong to the rulers or the ruled. But man is liable to error. Many of the great and able men have committed blunders. There would be nothing to be surprised, if our Government too commits a blunder. Government has adopted various measures to establish peace in the country; some of them have been successful, while others have proved harmful in their result.

The above observation has been called for on account of the arrest of a certain person named Gobind Sita Ram Purohit, an inhabitant of Benares. He is a Mahratta Brahmin, and his age does not exceed 20 years. His profession is that of a *Purohit* (family priest). His father, Sita Ram Dikshit, *Purohit*, ranks among the distinguished Vedic scholars of Benares, and has the reputation of being a simple and kind-hearted man. Many of the excellent qualities of the father were inherited by the son, who remained engrossed in reading the Veda and attending to household affairs, and kept himself aloof from other affairs.

It is brought to light now that he has been rotting in the Agra Jail. About five or six months have passed since his arrest, but he has not yet been produced before a Court. No information about him has been received, in spite of repeated efforts. No answer has been received even to the two

memorials about him submitted to the Lieutenant-Governor of the United Provinces.

There can be no doubt that the Government has been embarrassed by the political agitation and mischievous acts of some perverted youths. It is rather horrible and heart rending to find that a man should be rotting in jail on suspicion without being taken notice of in a province, the Lieutenant-Governor of which has maintained peace and order by his wisdom and patience.

Those who have known Gobind Sita Ram, can never believe that he could be guilty of sedition or any other heinous offence. He is my family priest; I know him, and can boldly assert that a man of his type cannot be guilty of sedition or any other unlawful act.

It is highly strange that he has been rotting in jail, while his family members are quite unaware about his whereabouts. How was he suspected? I have heard that he has been suspected of having committed a political crime. What is this crime? Is it against the British Government or the Gwalior Durbar? Will he be tried in a Court of Justice? If so, when? The distressed family of the accused will be very much relieved if Government would be pleased to answer these questions.

8A. The *Nayak* [Calcutta] of the 5th November, while not prepared to deny that there is something in the contention that, for the faults of the police, Government is not responsible but that those faults are inherent in the Indian character, argues that it is the pampering of their superior European officers which makes men once meek and honest change their disposition when they enter the ranks of the police. The police would be on their guard if they knew that illegal conduct would be severely punished, that oppression of the public would mean the serious displeasure of their official superiors, and that corruption would mean dismissal. It is because they are in no apprehension of these things that the police are getting out of hand. They find now that all their misdeeds are upheld by their superiors, that they can with impunity insult unjustifiably men whose shoes they are unworthy to unlace, socially speaking, so they are reckless. The pæans of praise which are sung to the police year by year naturally make them arrogant beyond bounds. Furthermore there is the fact that in the past service in the police was avoided by the respectable classes, but now-a-days good University men hanker after a darogaship. The public generally still however continue looking down on the force as of old. This gives rise to a disposition on the part of Police officers to be revenged on the public for this contempt with which they are regarded by them.

NAYAK, Nov. 5th, 1909.

The police.

The police are such terrible creatures in this country that none cares to come into contact with them. They do not discriminate between the respectable and disrespectable, do not uphold honour, and are lacking in a sense of right and wrong. No one wants to come forward to co-opeaate with Government, because he has to associate with this class of creatures. Officials declare that crime in the land is increasing, because the public do not co-operate in its suppression. True; but are these officials not aware that co-operating with the police here brings a respectable citizen into trouble? The conduct of the police has taught our people, and truly, that coming into contact with the police in any capacity whatever always means subjecting oneself to oppression.

A casual walk along a street will reveal how the policemen on duty on the streets needlessly oppress the public. To mention one example out of hundreds, we personally saw on *Bijaya Dasami* day last from our place on the verandah of our house, two *paharawallas* on the street below unjustifiably assaulting many of the crowd, hustling some, pushing others and giving blows to others again. A friend of ours tried to intervene, but he was accosted by the policemen in such language that never for three generations to come will the idea of co-operating with the police arise in his mind and in that of his children. In short, the reform of the police is the essential pre-existing condition of any real co operation by the public with the Government.

9. The *Daily Hitavadi* [Calcutta] of the 8th November writes:—

DAILY HITAVADI, Nov. 8th, 1909.

The police and the people.

We decline to believe that the present increase in dacoities and lawlessness is due to anything else than the inefficiency of the police to detect crime, in spite of all that officials

may say as to the unwillingness of the people to help and co-operate with the police. Thanks to the indiscriminate way in which the police arrest and harass innocent persons whenever there is a case of dacoity at any place, especially if that dacoity is supposed by the police to have a political aspect, the people of the locality have to pass their days in constant fear, for they never know whom the lordlings of the police would choose to pounce upon. The decisions of the High Court in certain recent cases of dacoity fully show how the police arrest innocent persons without caring to go through any proper investigations. The officials accept as gospel truth whatever the police say against educated Indians who have been unfortunate enough to become an eye-sore to them (the officials). What is more, the police seem to have the officials under their thumb, and make them do just as they the police) dictate. Thus what with police oppression and what with the increase of lawlessness, the condition of the people is far from enviable. And so long as the authorities go on pampering the police and believing them to be immaculate, so long no improvement is likely to be made in the situation.

(b)—*Working of the Courts.*

BHARAT MITRA, Nov. 6th, 1909.

Not to deal in foreign sugar a crime.

10. Referring to the confirmation by the Punjab Chief Court of the sentence passed by the Magistrate of Karnal binding the bankers, charged with having undertaken not to sell foreign sugar, to be of good behavior, the *Bharat Mitra* [Calcutta] of the 6th November remarks:—

Has one no liberty even to deal in such goods only as he likes, on account of the sin of his having taken birth in India?

(d)—*Education.*

SHIKSHA, Nov. 4th 1909.

Patna College having no M.A. classes.

11. The *Shiksha* [Arrah] of the 4th November asks why the Biharis are more backward than the Bengalis, and finds that the want of M.A.. classes in the Patna College is the cause. It, therefore, draws the attention of the authorities to the fact, specially as the present Professors can teach English, Sanskrit, Mathematics and History for the M.A. examination.

(e)—*Local Self-Government and Municipal Administration.*

BHARAT MITRA, Nov. 6th, 1909.

Non-official Chairman of the Municipality.

12. The non-official member, Babu Biswanath Mitra, has given an example of his strength of character on his election as Chairman of the Muzaffarpur Municipality, for hitherto the post has been the monopoly of the officials, so says the *Bharat Mitra* [Calcutta] of the 6th November.

(h)—*General.*

BHARAT MITRA, Nov. 6th, 1909.

Suppression of the Anusilan Samiti.

13. No one knows, says the *Bharat Mitra* [Calcutta] of the 6th November, why the Anusilan Samiti of Calcutta has been suppressed by Government. All that the people can understand is that Government has suppressed the Samiti which had many of the jewels of Bengal as its members, and the younger members of which had exerted their utmost to relieve the sufferings of the destitute during the painful times of scarcity in Orissa and other places, which had supplied food to the hungry, medicine to the sick and shelter to the homeless, and which was a benefactor of the country, its people and society. Many of the Bengalis of weak constitution gained physical strength by exercise under the management of this Samiti. The public would be satisfied if Government would let them know which of the many acts of the Samiti has given offence to the Government.

14. The *Daily Hitavadi* [Calcutta] of the 6th November, in referring to the fact admitted by Government that the daily wages of masons and men engaged in the house-building trade in Eastern Bengal have recently doubled and trebled, writes that to call this fact an indication of prosperity, is to show wilful ignorance. It means that the people are busy repairing their homes after the devastation caused by the recent cyclone. Sir L. Hare would have earned undying fame, if realising this he had offered pecuniary assistance to the people towards the making of these repairs.

DAILY HITAVADI, Nov. 6th, 1909.

The Government of Eastern Bengal and Assam appealed for help.

16. In connection with the recent action of the Government of Bombay in creating a class of sardars in Guzerat, the *Daily Hitavadi* [Calcutta] of the 7th November suggests that admission to the order should not be dependant on mere recommendation by the Commissioner of the Northern Division, who may be swayed by caprice, but should be regulated by, say, the amount of money spent in works of public utility by a land-holder. There is another aspect of this question, and that is that it will detract from the dignity of the semi-royal existing hereditary sarders of the Province who have each half-a-dozen zamindars under him with incomes of Rs. 1,000 a year. Perhaps after this there will be nothing surprising if titles like Shah, Sultan, Amir and Badshah are created and sold or distributed broadcast by Government.

DAILY HITAVADI, Nov. 7th, 1909.

The sardars of Guzerat.

16. The *Daily Hitavadi* [Calcutta] of the 5th November writes :—

DAILY HITAVADI, Nov. 3rd, 1909.

The Bengali Translator's office.

We hear that the Bengali Translator's office does not translate all the portions of a Bengali newspaper. If anything appears in a newspaper in support of any act of the Government, it is never brought to the notice of the Viceroy or the Lieutenant-Governor. If, however, a newspaper writes anything against the Government, it is reported forthwith to the authorities. We ask our Lieutenant-Governor to enquire whether or no the allegations made above are true.

IV.—NATIVE STATES.

17. The *Daily Hitavadi* [Calcutta] of the 8th November writes :—

DAILY HITAVADI, Nov. 8th, 1909.

The Viceroy and the Native States.

Unlike his predecessors Lord Minto never goes and gives advice gratis to the Native States which His Excellency visits, and his recent utterances at Udaypur, Jodhpur, etc., have pleased everybody. English politicians often forget that Native Princes, though they are subordinate to the British *raj*, have an ancient glory and pride which they are ever anxious to preserve. We not infrequently find the Viceroy of India hurting the pride of Native Princes by treating them rudely. It is wellknown to everybody how the present Amir of Kabul resented the language in which Lord Curzon's invitation to him was couched. Indeed much heart-burning and trouble may be saved if our high officials care to be a little polite. We are glad to find that Lord Minto has by his genial temper and courteous behaviour appeased much of the discontent which his predecessor's insolent behaviour towards Native Princes during the Delhi Durbar created. Lord Minto has even succeeded in creating in the minds of Native Princes a feeling of friendliness towards the British rule. In his Excellency's speech at Udaypur, Lord Minto fully admitted the importance of the policy of non-interference with the internal working of the Native States, and said that every English official from the Governor-General to the Resident ought to consider Native Princes as the friends of the English. We only wish that Residents and Political Agents would act up to Lord Minto's advice.

The *Daily Hitavadi* [Calcutta] of the 8th November writes that on the occassion of the Viceroy's visit to Jaipur, the Musalman Prime Minister of that State issued an order prohibiting the local Bengali residents from admitting new Bengali arrivals into their houses, and that such new comers were kept under *nuzzerbund* in a room not unlike a lock-up.

DAILY HITAVADI, Nov. 8th, 1909.

Bengalis in Jaipur during the Viceroy's visit.

VI.—Miscellaneous.

VASUDEV, Nov. 3rd, 1909.

The *Vasudev*.

19. The *Vasudev* [Calcutta] of the 3rd November has an article reminding its readers that this journal may claim that the god Vasudev has now incarnated himself in the form of speech in order to uphold righteousness and to prevent wrong-doing. The *shastras* make mention in various places of an incarnation in this shape and devotees of the god who are not wanting in faith should take this occassion to make their bow to *Vasudev* in the shape of speech in the following terms :—

Obeisance to the being who has incarnated himself in the shape of speech, who has been called the divine letter, whose body consists of portions of sentences and joints of *sandhis* (combinations of letters), and whose ornaments are vowels and consonants.

Continuing the article, the paper goes on to say that newspapers are now the strongest influence in society and so Vasudev has incarnated himself in the shape of the present journal. The *Vaisnavi* force (the energy of Vishnu) comparable, to a woman with blood-red teeth, is the force which this incarnation of Vasudev wields. The defence of society is the paramount need of the present, and for that purpose a Vasudev, in the form of speech, and endowed with the force of the *Rakta-dantika* (a woman with blood-red teeth), is quite enough.

DAILY HITAVADI, Nov. 3rd, 1909.

Unity impossible between Hindus and Musalmans.

20. The *Daily Hitavadi* [Calcutta] of the 3rd November writes :—

We hear many people saying that the political welfare of India can never be encompassed, unless there is a unity between Hindus and Musalmans; and that hence friendly feelings must be established between the two communities by any means. This desire for unity is not however so keen in the minds of Musalmans as it is in those of Hindus, nor do the former advocate such union so eagerly as the latter do. We will first try to understand why the Musalman does not care to unite himself with the Hindu at the cost of his (the former's) all.

It was Persian which was the Court-language in Bengal up to the year 1835, that is, even after the English had become the rulers of Bengal. In those days both civil and criminal cases used to be conducted in the Persian language. Musalmans then used to fill by far the largest number of judicial appointments. The Hindus of Bengal had not up to that time learnt to go into service. Later on, when by the endeavours of Lord William Bentick, Lord Macaulay and others the English language come to be respected as being the language of the rulers of the country, and Bengali was adopted as Court-language in Bengal, Bengali Hindus began to get service under the Government. It is Bengali Hindus who first began to learn the English language and to imitate the English civilisation. As a result of this, the number of Musalmans holding judicial and other high posts decreased considerably. Musalmans did not at first care to learn the English language, nor did they cultivate Bengali, the language of this Province. They rather issued a manifesto declaring that a Muhammadan who learnt English would become a heretic. This declaration remained in force up to 1865, after which and up to 1880 enough attempt was made to spread education in the Musalman community. About this time Sir Ashly Eden introduced the Kaithi in place of the Persian alphabet in Bihar, and adopted Hindi as the Court-language.

Thus for various reasons English education was very late in being spread in the Musalman community. Consequently, Musalmans were by and by removed from all high Government posts, and were outrivalled by Hindus as regards English education and the adoption of English manners. The Hindus who never knew what it was to serve, who could never go into service, suddenly learned the English language and became thorough-going servants. The Musalmans found that under the English rule it was service and professions, such as that of the pleader, the doctor, etc., that were the means by which the subjugated people of this country could earn their livelihood; and that if the Islamic community kept itself aloof from that means of livelihood, it would be ruined. At this time the English Government and the great English politicians in the Executive Department thought that it would not be convenient to rule the country, if they depended entirely on the help

of the Hindus, and that it would be better to let the Musalmans have a share in the work of administration. The result has been that from the year 1880 the Government have began to show excessive favour towards the Musalman community. The leaders of the Musalman community, again, finding that Musalmans would not be able to cope with the Hindus in open competition, but that they (the Musalmans) might gain much if they had the support of the Government, thought it would be better for them (the Musalmans) to lay themselves out to win the good graces of the Government. The late Sir Syed Ahmed frankly admitted all this on the occasion of the founding of the Aligarh College, and it has been repeated by Mr. Ali Imam in the course of a speech recently delivered in England. The latter gentleman has even said that, unless the English had been the rulers of India, the Hindus, such as the Mahrattas, the Sikhs, the Gurkhas, etc., would have exterminated the Musalmans. This view has been echoed by Moulvi Cherag Ali Khan of Hyderabad, Syed Ali Bilgrami and other Musalman leaders, and in fact it finds implicit acceptance in the Musalman community.

Then there is another thing. Thanks to English education the Musalman community is gradually becoming strong and well organised. The entire Musalman community from Peshwar to Chittagong is becoming integrated into a solid whole. What with having the same ideas and feelings, speaking the same language and following the same religion, and what with the help and support they receive from the Government, the Musulmans are making steady advance in the path of progress, and are sure to become a strong Power within the next fifty years. From all this we are compelled to hold that for some time at least it will not be possible for the Hindus and the Musalmans of India to be united and bear friendly feelings to one another. And can such a thing ever take place so long as the interests of the two communities are in opposition? Of course all that we have said above, are meant for those members of the two communities who have received English education and hanker after Government service. For those Hindus and Musalmans who have not received English education and earn their livelihood by trade or agriculture, instead of seeking to obtain posts in Government service, are always united. Educated Musalmans are now mixing with men belonging to the lower strata of their community, and guiding them, whereas the educated Hindu "Babus" do not care to mix with the same class of people in their community. The result is, that while on one side the Musalmans are steadily gaining strength, the Hindus are becoming weaker. Why should, in these circumstances, the Musalmans ruin their own interests by uniting themselves with the Hindus and sharing with them the vexation of the present political situation? Hence, the Hindus had better try to strengthen their own community before seeking to unite themselves with the Musalmans.

21. The *Nayak* [Calcutta] of the 4th November writes :— NAYAK, Nov. 4th, 1909.

The rulers and the ruled.

How is it that the Bengalis, who at a time when the English used to be hated by everyone in India helped them to establish their rule in this country, have now become an eye-sore to the English nation? The cause is mainly the distrust of the Bengalis on the part of the rulers of India. The present-day officials do not have the same sympathy and kindly feelings for the people which their predecessors used to have of old. And as for non-official Englishmen, they think that their sole look-out here is to make money. Besides, Englishmen often behave very rudely towards Indians, who have consequently lost all regard for them. Then, again, the vituperations against the people of India which the Anglo-Indian Press not infrequently indulge in, are enough to exasperate every human being. It is against the Native Press that the officials are in the habit of bringing the charge of vilifying the English, a charge which is wholly without justification. But even if the Native Press are really guilty of the charge, are they much to blame, considering that the Anglo-Indian Press vilify the Indians in season and out of season? And, lastly, the oppression of the police has created much discontent among the people, and has done much to bring about the present cleavage between the rulers and the ruled.

NAYAK, Nov. 4th, 1909.

The *Englishman* on the recent dacoities.

22. The *Nayak* [Calcutta] of the 4th November takes exception to the remarks made by the *Englishman* regarding the recent dacoities being the work of Extremists who are under the leadership of a certain individual. The *Englishman*, says the paper, suggests that as it is difficult to punish this leader under the law—he should be deported. We do not know whom the *Englishman* means, but we are afraid some mischief may be brewing, for it is not at all rare to deport innocent persons on the strength of such veiled hints and of police reports.

DAILY HITAVADI, Nov. 7th, 1909.

"What we want."

23. The *Daily Hitavadi* [Calcutta] of the 7th November writes :—

The *Englishman* holds that *swaraj* means the extinction of British rule in India, and *swadeshi* the extinctiou of British commerce. And the *Englishman* voices the views of a large section of its fellow-countrymen. What is crass stupidity in our eyes, often passes for high statesmanship with the *Englishman*. Nevertheless, although aware that our opinions and suggestions will not be acted on by the officials, and although we know further that, thanks to the Government Translation Department, when we speak well of the officials, Government is kept in the dark about it, whereas our keen sarcastic passages are brought to its notice in an exaggerated shape, we persist in speaking out hoping that the truth will ultimately reach the ears of the officials. The *Englishman* may be all-knowing but we as natives of the country and associates of the preachers of *swaraj* and *swadeshi* know things to be different from what the *Englishman* takes them to be, and we believe we are right. What the people of the country really want, is to have a full meal twice a day, to be allowed to live unmolested in their village homes, and to be saved from litigation. They certainly do not pray for the extinction of English rule or English trade; they merely want a bare sustenance. Only so far as *swadeshi* and *swaraj* are helpful to this end, they are understood and practised by the people.

The *Englishman* also declares :—

"What the statesmen responsible for the maintenance of the Empire in the East have to consider, is whether in their attempt to do what they consider their duty towards the Indians they have not forgotten the larger issue of their duty towards the British race."

This writing can be justified only on the assumption that the good of the Indians is fraught with risk to the good of the English race, and yet eminent English publicists and statesmen have assured us that the good of the Indians and that of the English race are identical. It comes to this therefore, that either the *Englishman* is right and its great fellow-countrymen wrong, or *vice versa*. In the latter event the paper is disseminating lies for the sake of creating party feeling and misleading the rulers of the land.

DAILY HITAVADI, Nov. 6th, 1909.

Bepin Chandra's "that."

24. The *Daily Hitavadi* [Calcutta] of the 6th November writes :—

In our society, when one has to refer to that which should not be named or mentioned distinctly to others, subsidiary names like "that, this," etc., are used to indicate it. We shall use the term "that" in this article as being in the best taste among these. Why we have to do this, the reader will easily understand on a careful perusal of this article.

Srijut Bepin Chandra Pal is now living across the seas in England. Living in England, he is conducting a newspaper to which he has given the name *Swaraj*. A good many people in India get copies of this *Swaraj*. Recently Bepin Chandra wrote an English article in this *Swaraj* newspaper entitled "The Etiology of the Bomb." When the copies of the *Swaraj* with that article in them were borne on ships into Bombay Harbour, their influence came to be somewhat intolerable to the local authorities. The police at once were roused to zealous activity, whereon the man who was selling the paper in question in Bombay City was arrested. A suit was instituted in the court of Mr. Aston, the Chief Presidency Magistrate. The plea taken up in the suit was that the *Swaraj* had published an article entitled "The Etiology of the Bomb," that the article in question was full of sedition bacilli, which if they came in close proximity to the black people of this country might give rise, in their minds, to the terribly infectious dsease of sedition, and

that the accused in the case was disseminating among all people matter injurious to the public, and calculated to bring on a mental plague, so to speak, and that as this seditious bacilli were being disseminated in Bombay City, the accused in question might be held guilty of propagating sedition under the Indian Penal Code. On these grounds the police instituted a suit against the above-mentioned person under section 124A., Indian Penal Code, before Mr. Aston. As a result of this suit, that seller of *Swaraj* was sentenced to a month's rigorous imprisonment. This judgment of the Lower Court was upheld by the Bombay High Court on appeal.

The strange news of this case was transmitted to England. Through good luck or bad, whatever the reason might be, all the facts in connexion with the case came to the knowledge of Mr. Stead of the *Review of Reviews*. Old Mr. Stead, looking at the facts, became scarlet with wrath. When a white man becomes scarlet (with wrath) it is a beautiful sight, and hence it is a brave show his anger makes in the *Review of Reviews* for this month—just like the sun in its ruddy splendour. Mr. Stead says:—"Here am I quoting all the strong passages from the *Swaraj* article entitled "The Etiology of the Bomb." My paper goes to India. Let me see who does what, etc. It is not becoming in us (mortals) to speak of or to recite all that may fall from the lips of the gods—for it is these men who are the gods of the *Kali* era,—so we quote the sayings of the gods in the language of the gods. Thus:—

"I do not hesitate to characterise this as an unwarrantable outrage upon the most elementary principles of a free press, and I justify my assertion by carefully reprinting the strongest passages from the incriminating article, leaving it to Mr. A. H. S. Aston to apply to the *Review of Reviews*, if he pleases, article 124A. of the Indian Penal Code. And in order to facilitate his action and that of the prosecuting authority, I say frankly that I publish it for the purpose of exciting discontent with his administration of the press law, in order to obtain either a reform in the law, or an improvement in its administration."

We stand in sufficient dread of (losing) our lives, so we do not make this quotation direct from the *Review of Reviews*. It is from the nectarine stream of the *Amrita Bazar Patrika* that we collect this and present to our readers, but we cannot make a full translation of it. Mr. Stead has not contented himself only with saying this. He is addressing this to his Indian friends, coloured and not coloured, *i.e.*, coloured and white:—

"To all my helpers in India, white and coloured, I specially commend the article which is published elsewhere on the Freedom of the Press in India. If the *swaraj* in suppressed, it may be necessary to publish an Indian edition of the *Review of Reviews* for the purpose of allowing the non-criminal constitutional masses of our Indian fellow-subjects an opportunity of discussing problems of the first imperial importance without the risk of being throttled by Police Magistrates who cannot distinguish between an examination of the causes of disaffection and an incitement to disaffectien. I shall be glad to hear from all my friends in India as to the expediency of such a step."

That is to say, brethren, if the *swaraj* is throttled to death, I shall publish an Indian edition of the *Review of Reviews* for the people of India. That is to say what appears in the *swaraj*, what we have spoken of as Bepin Pal's "that," will be published in the *Review of Reviews*. And it will be published broadcast all over India. Even this little we apprehensively lift out of the nectarine stream.

What Bepin Pal wrote and has been the cause of so much trouble, we have perused in part in the columns of the above *Review of Reviews*. All Bengalis and Indians like us who are English-knowing and subscribe to this newspaper have read it. Everyone has read it and understood its sense, but the law is most irresistible—these lips may not say that—hence one has to say that Bepin Pal's "that" which in one shape was refused admission into the gates of India, is now being borne on the lap of a *bilati* flower, so to speak, into the brains of the better educated classes of India, on the principle that even an insect in good company gets upon the head of a pious man.

Bepin Pal's "that" has done what it could—the authorities could not withstand it—for Mr. Stead is of the ruling race and can do whatever he likes

with impunity. He is a friend of the Czar of Russia, a counsellor of the German Emperor, the associate of French statesmen, and the support of the English Ministry. Nothing is reprehensible in a man of spirit—which is what Mr. Stead is. But what does it come to then? We ask what you want is that the people of the country will not speak out what is in their minds, what you want is that the English educated Indian community will not express views against English rule, that is why you have to keep India covered, so to speak, with weapons of various sorts like (the law of) sedition, deportation, etc. But in spite of the adoption of so many precautions, has not your tight knot become loose through mischief done by one of your own race, and are not the people of this country entitled to laugh when they see you so strict in the one case and so lax in the other? It is because they are entitled to laugh, and are, as a matter of fact, laughing that we have to discuss a little the subject of Bepin Paul's "that."

No matter what you may think, no matter how you may break the stone of (the law of) sedition on our heads, we repeat that no section of the English educated community in any province of India can really be opposed to, or a hater of, English rule and the English race. English education and the desire to imitate the English have left them with Anglicism as their only resource to the oblivion of their temporal and eternal interests. And Anglicism is dependant on English rule—this all educated Indians know. But the Indians have always been fond of jokes. If they find something to drive a man out of his wits, they do not like to forego the pleasure of infuriating him. They have further a deplorable tendency to do the very thing they are forbidden to do; to read what they are forbidden to read for instance. If there is nothing said on the other hand, there will not be any trouble or difficulty. If the English rulers realise this truth, it would be to their good as well as ours. It is very difficult to cope with the mischievous propensities of the people of this country. They can appreciate a joke and can cut jokes themselves. Witness Mr. Stead's fury, publication broadcast of Bepin Pal's "that," and the laughter and hand-clapping of the people of this country thereat. What your Magistrate and High Court solemnly denounces as sedition, and for publishing which you sent a man to jail, your own post office disseminates in every Indian town. Are you not made a fool of?

NAYAK, Nov. 7th, 1909.

Mr. Stead and a seditious writing of Mr. B. C. Pal.

24. The *Nayak* [Calcutta] of the 7th November reproduces an article which appeared in a recent issue of the *Review of Reviews*, in which Mr. Stead commends to public notice the article headed "The Etiology of the Bomb" which was published in Bepin Chandra Pal's newspaper, the *Swaraj*, and expresses a wish to issue an Indian edition of the *Review of Reviews*. The *Nayak* is anxious to see what steps the Indian authorities take against Mr. Stead, a man who is gifted with a strong backbone. The *Swaraj* has been suppressed, but its articles are to be reproduced in Mr. Stead's paper, and the Indian public will read them. But, the *Nayak* concludes, we do not know how the Government will fare in their fight with Mr. Stead.

DAILY HITAVADI, Nov. 8th, 1909.

Government service.

25. The following is taken from the *Daily Hitavadi* [Calcutta] of the 5th November:—

A few months ago the Punjab Hindu Sabha submitted a memorial to His Excellency the Viceroy stating that in that province the number of Musalmans in Government service was quite out of proportion to their numerical strength. The Viceroy has of late given a reply to this memorial, and we will in this article discuss that part of His Excellency's reply which deals with the question of the disposal of appointments under the Government. There are two benefits which one can gain by getting into Government service: First, one can by a sudden leap rise to respectability no matter how low one's ancestry may be. Secondly, one gets a pension on retiring from service. Time was when the Bengali used to have almost a monopoly of Government posts, but of late the Government has broken this monopoly. In fact, the Government now wants to curtail the influence enjoyed by the Hindu community, and is for this purpose letting Musalmans obtain a large number of appointments.

In his reply to the memorial of the Punjab Hindu Sabha, His Excellency the Viceroy says:—

"If the memoralists here mean to contend that the superior educational attainments of the Hindus ought to secure for their community a correspondingly enhanced share of appointments, it is sufficient to point out that the criterion of educational qualifications, though important and easiest of application, is not and never has been accepted as the sole test of fitness, and to remind the memorialists that the advantage they enjoyed in the past owing to their greater readiness to qualify themselves by Western educational standards must tend to decrease with the spread of education among other sections of the community. Nor again has it ever been questioned in principle that it is right that Government patronage should as far as possible be bestowed as to prevent the growth of monopoly of office in the hands of a single community. This is a point upon which the memorialists have laid special stress. Yet it is evident that if educational tests were given the pre-eminence which, the memorialists desire, should be attached to it, the result would be to increase still further their share, already as has been shown disproportionately great, of posts in the public service, and to create in their favour precisely the preponderance which they are ready to depreciate in the case of others." This then is the frank opinion of the Viceroy, who gives us to understand that under the impartial English Government appointments are not to be given away according to merit alone, regardless of caste, creed and colour. Alas for the Queen's Proclamation!

Are we not now to tell our countrymen not to ruin their prospects both in this world and in the next by obtaining English education and hankering after servitude? Service is to be no longer held in high esteem, as it has unfortunately been the case of late. We must earn our livelihood; and since service has become so difficult for us to get into, let us waste no more time and money in obtaining English education.

26. In July last, the Punjab Hindu Sabha, says the *Darus Saltanat* [Calcutta] of the 5th November, submitted a memorial to the Government of India containing complaints, two of which have special connection with the Muhammadans. The Government has offered a crushing (literally, tooth-breaking) reply to those complaints—a reply which shows that it has clearly understood the groundless complaints and unfair conduct of the Hindus, and cherishes an impartial idea of safeguarding the rights of the Musalmans.

DARUS SULTANAT, Nov. 5th, 1909.

The Punjab Hindu Sabha's memorial to Government.

Here the paper notices the complaints of the Sabha regarding the treatment of the Hindus in respect of Government services, and their position in the Reform Scheme and Government's reply thereto, and then continues:—We are content and grateful in every case, but those who are the so-called supporters of Indian nationality and advocate a mixed electorate, will find that their zeal is greatly curbed by the selfishness shown by the Hindus of the Punjab in in their memorial.

27. As an example of the curious influence of the salt of India on its eater, the *Banga Kesri* [Calcutta] of the 1st November quotes the following extract from the speech of Lord Curzon delivered at Edinburgh on the 19th October last:—

BANGA KESRI, Nov. 1st, 1909.

Lord Curzon's Edinburgh speech.

"There are many Indians who consider that person as their king, who gives them belly-full of food as wages. None of the Royal family should be the Viceroy of the country. Native papers have been allowed immense liberty; their violent tone is competing with the tone of the liberal papers at home. We have conferred peace on the country, which is an invaluable jewel. The Indians are receiving powers beyond their expectation. It is better to keep the English on high posts. It is we who have taught the Indians refined manners."

28. The *Hindi Bangvasi* [Calcutta] of the 8th November refers to a passage from the speech of Lord Curzon delivered at Edinburgh on the 19th October last, in which his Lordship expressed that "without India, Britain would be a third class Power in the world, and that India has reformed the

HINDI BANGAVASI, Nov. 8th, 1909.

Lord Curzon's speech at Edinburgh.

manners of the English," and observes that Lord Rosebery did not approve of this plain talk, otherwise he would not have remarked that Lord Curzon gave this country an importance which he would not like to give. It seems, continues the paper, that Lord Rosebery wished to conceal what Lord Curzon had frankly expressed. But we may ask: Is it possible for anybody to conceal the facts recorded in history and known to the world? It is clear to any one who has even a slight discriminating knowledge of the Indian and foreign histories that it is due to English control over India that the sun of England's fortune shines so bright, and she is resplendent with the effulgence of wealth.

NAYAK, Nov. 7th, 1909.

Sir Charles Crosthwaite on India.

29. The *Nayak* [Calcutta] on the 7th November, in commenting on Sir Charles Crosthwaite's recent references at an English drawing-room to India and self-government, writes:—

We would like to know what there is in the English elective system which the people of India are wholly unfitted for? Votes are never sold in this country as is the case in England, and we all know how the elections to the Calcutta Corporation, in the days of the old Municipal Act, used to be always carried on in the most honest way. And it goes without saying that the Commissioners, who used to be elected in those days were in no way inferior in abilities to the English Members of Parliament. Sir Charles Crosthwaite meanly remarks:—

"Mr. Keir Hardie said he found the peasantry calling for self-government. He might as well have said he found monkeys calling for self-government."

We need hardly say that the Indian peasant is far superior to the European peasant in diligence, righteousness, manliness and moral character. If then the Western peasant is fit for self-government what is there to disqualify the Indian peasant from the possession of that right? We doubt whether Sir Charles Crosthwaite is a person in any way superior to the Indian peasant; for while he has mastered the subjects which came within his scope to learn and deal with, the Indian peasant has mastered a technical subject, viz., that of agriculture. The peasant may not be decently clothed according to Sir Charles's standard of decency, but then he does not eat half-cooked flesh, he does not take pride in breaking through all laws of society as many Western people do, nor does he behave with other people rudely and unkindly.

BHARAT MITRA, Nov. 6th, 1909.

Orders for foreign cloth on "lucky day."

30. Finding that the orders for cloth sent to foreign countries on the "lucky day" this year did not come up to the already much reduced quantity of last year, the *Bharat Mitra* [Calcutta] of the 6th November says that the really happy day would be when no orders for cloth will be sent abroad, not only on the "lucky day," but in the course of the whole year.

NAYAK, Nov. 6th, 1909.

Suggested legislation regarding Life Assurance Societies in India.

31. In connection with the official reply to Sir H. S. King's recent question in Parliament regarding contemplated legislation in regard to Indian Life Assurance Companies, the *Nayak* [Calcutta] of the 6th November, while prepared to welcome legislation safeguarding money invested in these Companies, hopes that nothing will be done to discourage Indian enterprise in this line of business.

DARUS SULTANAT, Nov. 6th, 1909.

Islam a peaceful religion.

32. In the course of a long article, the *Darus Saltanat* [Calcutta] of the 5th November tries to prove by quoting verses from the *Quoran*, that Islam is a religion of peace, and as such condemns social and political disputes.

The paper asks all the people who have any respect for the Prophet to dissociate themselves from hostile political ideas. It then quotes several other verses from the *Quoran* to show that Islam enjoins on the people submission to the constituted Government, even it be that of slaves. In dwelling upon the relation between the Musalmans and the Christians the paper quotes the verse—"The near friend of the faithful will be those who call themselves Christians, because they are civilised and pious."

In conclusion, the paper asks the Muhammadans of India to help the growth of union among themselves, for unless this is done it is not possible to make the people tend to our views.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 13th November, 1909.

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REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 13th November 1909.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	K. P. Chatterji, age 46, Brahmin ...	4,000
2	"Behar Herald" ...	Patna ...	Weekly ...	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore ...	Bi-weekly ...	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta ...	Daily ...	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna ...	Weekly ...	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire" ...	Ditto ...	Weekly ...	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation" ...	Ditto ...	Weekly ...	N. N. Ghose, age 58, Bar-at-Law ...	500
10	"Indian Tit-Bits" ...	Ditto ...	Do. ...	Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya ...	Do. ...	Jugal Kishore, age 36, Kayastha ...	500
12	"Moslem Chronicle" ...	Calcutta ...	Do. ...	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman" ...	Ditto ..	Do. ...	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Ch. Roy Chowdhry, age 68, retired Head Master of a Government College.	400
16	"Telegraph" ...	Calcutta ...	Do. ...	Satyendra Nath Bose, B.A., age 31 ...	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News" ...	Calcutta ...	Daily ...	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin" ...	Ditto ...	Weekly ...	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily" ...	Ditto ...	Daily ...	Babu Premananda Bharati, age 50, Hindu	500

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS PUBLISHED AND DAILY MAIL BY THE POSTAL DEPARTMENT.

[As it stood on 31st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name and Address of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	[illegible]	[illegible]
2	"Bengalee"	Do.	Do.	[illegible]	[illegible]
3	"Bengalee"	Do.	Weekly	[illegible]	[illegible]
4	"Bengalee"	Do.	Do.	[illegible]	[illegible]
5	"Bharat Mitra"	Do.	Do.	[illegible]	[illegible]
6	"Bharat Mitra"	Do.	Daily	[illegible]	[illegible]
7	"Calcutta Review"	Do.	Monthly	[illegible]	[illegible]
8	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
9	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
10	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
11	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
12	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
13	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
14	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
15	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
16	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
17	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
18	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
19	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
20	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
21	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
22	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
23	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
24	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
25	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
26	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
27	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
28	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
29	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
30	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
31	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
32	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
33	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
34	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
35	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
36	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
37	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
38	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
39	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
40	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
41	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
42	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
43	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
44	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
45	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
46	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
47	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
48	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
49	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]
50	"Calcutta Review"	Do.	Do.	[illegible]	[illegible]

II.—Home Administration.

(a)—*Police.*

992. The *Bengalee* complains of the inaccurate reports of police shorthand writers in connection with the proceedings of political meetings. In many instances, and especially when sensationalism is the object in view, the most fantastic misrepresentations are allowed to appear. In his speech at Beadon Square on the "Rakhi" day, Babu S. N. Banerjee earnestly pleaded for peace and brotherly feeling among the different sections of the Indian community. One of the Anglo-Indian papers had a travesty of the speech in which it was said that Babu Surendra Nath spoke to the effect that "we must have war and not peace with Government." No report could be more unfair to the speaker and more mendacious in essence and spirit. What Mr. Banerjee said was: "The time for talk has gone by, the time for action has come. But the popular weapons must be the forces of law, religion and morality. They are the peoples' strength, hope and only source of reliance. Any one who, in the name of the country, does anything against religion and morality is the enemy of society, of his country and his god." Where in all this is there the faintest reference to fighting the Government? and yet this is perverted into an assertion that "we must have war and not peace with the Government."

A mendacious report.

Bengalee, 2nd Nov. 1909.

993. It is with regret that the *Bengalee* notices a recrudescence of the activities of the police with regard to vexatious house-searches. A proceeding like the searching of houses is an extreme measure which ought not to be undertaken except when there is the clearest justification for it. Where such justification exists, the people can easily be made to see it and would readily support the measure. No such justification, however, existed or could for a moment be pleaded, in the case of the majority of the searches carried out in Calcutta and the suburbs during the last year and a half. For the most part the searches proved abortive, their only effect being to accentuate the unrest and aggravate a a situation already full of difficulty. This was inevitable, because the searches were in almost every case instituted at the instance of the police and the people were not slow to find out that behind the searches there was the same political motive which lay behind all the several repressive measures which had been resorted to by the bureaucracy. The seizure of such a book as Pandit Sakharam Gonesh Deoskar's "Desher Katha" at No. 1-4, Sunker Ghose's Lane—the Vivekananda Home—and of another book, the author of which was Swami Vivekananda, is one of those proceedings which necessarily arouse suspicion as to the object of these searches, and which must be condemned by all right-thinking men. But even if this be overlooked, what must be said of the conduct of the police in leaving the boxes unlocked, when they knew full well that their owners were away and could not be expected to take care of their things? It is proceedings of this kind which have made the police so universally unpopular in the country.

House-searches again.

Bengalee, 6th Nov. 1909.

994. The *Indian Empire* protests against these domiciliary visits by the police and wishes that they would be abandoned so long as they are not absolutely needed in the cause of justice and for the maintenance of law and order. Experience should have taught the authorities how they were betrayed into such unpleasant work and activity by unscrupulous men, as, for instance, in the Midnapore and other cases. They should not have fallen into the same trap again.

Nadia dacoity and house-searches.

Indian Empire, 9th Nov. 1909.

995. With reference to the bogus dacoity case, the *Bengalee* says the question which concerns the public most is, why did the police concoct so elaborate a plot? The police, as the *Statesman* says, would not go to so much trouble for nothing. It is possible that strong pressure was put on them which made it necessary for them to capture persons who could be

Separation of judicial and executive functions.

Bengalee, 9th Nov. 1909.

represented as the culprits. Want of intelligence and detective ability in the investing staff cannot be made up for by an excess of pressure from above. It is not merely their want of intelligence and detective ability which leads so many policemen away from the right path; it is also the possession of irresponsible power and the consciousness which is steadily fostered in them by the uncontrolled exercise of such power, that they are the masters of the situation, and can do whatever they like with the rights and liberties of the people.

(d)—*Education.*

BENGALEE, 3rd Nov. 1909.

Indian students in England.

996. While admitting that official efforts are being made to help Indian students residing in England and render their position comfortable and profitable to themselves, the *Bengalee* states that some instances have been brought to its notice which seem to point to the conclusion that difficulties are sometimes thrown in their way and their admission to educational institutions regulated by official references. "It seems," writes a correspondent from England, "that the authorities at the India Office are doing all they can with a view that admission to the educational institutions in England may be obtained only by those who can get official references." The journal declares that such a system will be attended with grave abuse and may divert the flow of Indian students from England to America, France and Germany.

(h)—*General.*

BENGALEE, 3rd Nov. 1909.

The Viceroy at Jaipur.

997. The *Bengalee* says nothing could be truer or more reasonable than the view of the crimes and of the general political situation, expressed by His Excellency the Viceroy in his speech at Jaipur, viz., that the bad acts of a few mi-taken fanatics are totally insufficient to justify for a moment, accusations of disloyalty against a whole people, and should not be allowed to disqualify the people of India for the bestowal of administrative reforms to which they justly believed themselves to be entitled. But if this is so, does not the repressive policy, which operates with as much severity against the innocent as against the guilty, stand self-condemned? Who believes that men like Babu Aswini Kumar Dutt, Babu Kristo Kumar Mitter and others among the deportees, or institutions like the *Swadesh* Bandhab Samity of Barisal or the Anushilan Samity of Calcutta, could have had anything to do with crime. What becomes of measures of this kind, and indeed of all the several legislative enactments intended to deal with crime, that have been adopted during the last couple of years, in the light of the principle the Viceroy so rightly lays down?

AMRITA BAZAR PATRIKA, 3rd Nov. 1909.

Lord Curzon in his new character.

998. In continuation of its previous article (in last week's report) on the subject of Lord Curzon's Edinburgh speech regarding the civil rights conferred on the people of India by the British Crown, the *Amrita Bazar Patrika* states that no Indian, unless perverse, will deny the manifold benefits that have resulted from British connection with this country. But then there is another side of the picture. Are not the Indians deprived of some of their important birth-rights in spite of the solemn promise of the late Queen-Empress in her Proclamation that they would be governed exactly like Englishmen? For instance, the people have been disarmed, accused persons are often tried by foreigners without the help of their own peers, the people have no voice in the administration of their own country, and are made to feel at almost every step that they are strangers in their own country. The most astounding statement of Lord Curzon is in regard to the so-called liberty of the Indian Press. He simply out-Curzoned himself in saying that even the most advanced European democracies would be shocked at the freedom given to Indian publicists. Are press conductors charged with sedition in England, tried by foreign Magistrates, often without much of judicial training, who do not understand or are, at least, only imperfectly acquainted with the language in which the alleged seditious articles are written? Are English editors, even when on their trial, hand-cuffed and

refused bail? Pandey, an Indian journalist of Nagpur was recently convicted of sedition because he had ridiculed titles of honour! Here a journalist, amongst those who glorify the officialdom, has to do his legitimate work with a halter round his neck. Indeed, not one but a number of Damocle's swords hang over the heads of Indian publicists, and it is the privilege of only a man like Lord Curzon to declare that even European democracies would be shocked at the license of the Indian Press.

Bengalee, 3rd Nov. 1905.

Partition day and official interference.

999. The *Bengalee* says there was a time when the Government observed an attitude of absolute neutrality with regard to all peaceful political demonstrations. But the partition of Bengal has not only inaugurated an administrative change of great moment, but has apparently transformed the temper and attitude of the official mind. The first indication of this change was observable in the open official support of the pro-partition demonstration which was held at Dacca on the 16th October 1905, under the auspices of the Nawab of Dacca. Ever since then the Government has taken sides and has sought to identify itself, more or less prominently with political demonstrations. In connection with the *Swadeshi*-boycott celebrations of the 7th August last, considerable official pressure was brought to bear upon the leaders in all parts of the country to give up the celebrations. The plea was the maintenance of the public peace. The celebrations took place all over United Bengal, and nowhere was the public peace broken or disturbed. The same nervous anxiety, an infallable sign of weakness was shown by the officials in connection with the anti-partition demonstrations of the 16th of October last. Referring to the circular letter addressed by a subdivisional officer in one of the most important districts in Eastern Bengal, to the zamindars having zamindaris within their subdivisions, requesting them to see that no processions or demonstrations of any kind were allowed in their *alakas* on the 16th October, the journal enquires what right has a Government officer to ask a zamindar to interfere with peaceful and perfectly lawful demonstrations and to stop them? Does it not involve a gross abuse of his official authority? The people have every right to hold peaceful demonstrations, and it is not in the power of any zamindar to stop them. What, therefore, the subdivisional officer really asks the zamindar to do is to exercise his authority in a way above and beyond the law with a view to prevent orderly and peaceful demonstrations. In analysing the matter the journal feels driven to the conclusion that the recognised administrator of the law, the emblem of constitutional authority in the subdivision, incites people under him to acts which may involve the violation of the law. It is impossible to think of a more underhand proceeding than this. Absolute neutrality in regard to peaceful demonstrations has been the immemorial tradition of British rule in this country. It is a golden tradition consecrated by great and illustrious names. It were much to be wished that the rulers upheld it, kept their heads cool and allowed public feeling free and full ventilation, so long as it did not interfere with the interests of law and order.

Bengalee, 4th Nov. 1905.

The Return Scheme.

1000. From an article in the *Pioneer*, which is regarded as an officially inspired *communique*, the *Bengalee* concludes that the next issue of the "Gazette" will contain the rules and regulations in connection with the Reformed Councils. The journal regrets that they were not published earlier, and that the Hindu community, upon whose co-operation the success of the reforms will largely depend, were not consulted before their final adoption. Not having seen the regulations the journal cannot write with anything like authority. But if the scheme for the new Province is substantially correct, then it has no hesitation in saying that secrecy in this case was a mistake, and that confidence in the public would have been abundantly repaid in the ampler knowledge and insight into the situation which the scheme would have displayed. In the new Province the local bodies will return eight members, of which five will be returned by the District Boards and only three by the municipalities. This proportion is in entire keeping with the character of the administration of the new Province. It is notorious that the District Boards are semi-official bodies, with the Magistrate of the district as Chairman and with a majority of nominated members. The municipalities, on the other hand, have a more popular constitution, two-thirds

of their members being elected, and the Chairman in most cases being a non-official. In Bengal proper, under the new scheme, the municipalities and District Boards are placed on the same footing. In the new Province, however, the District Boards have nearly twice the representative power of the municipalities, and it is feared this will constitute an additional grievance.

BENGALEE, 6th Nov. 1909.

The new Regime—how it ought to be inaugurated.

1001. The *Bengalee* wishes that the forthcoming Proclamation would usher in an era of constitutional Government, just as it has been ushered in countries like Persia and Turkey. But if that is not to be, the people have at least a right to expect that Government would commence the "regime" with acts such as may captivate the imagination of the public and go far to conciliate a people whom successive measures of repression have so considerably alienated. The journal offers two definite suggestions, the carrying out of which would bring about this result, viz., the modification of the partition and the granting of an amnesty to political prisoners, including the deportees. Either of these steps would be welcomed by the public with gratitude, while the two together, with their underlying implications, would almost change the face of the existing political situation. The mischief that the policy of repression has worked and the suffering it has caused, will be forgotten amid the enthusiastic welcome which a grateful people would give to the removal of some of their greatest grievances.

AMRITA BAZAR PATRIKA, 6th Nov. 1909.

Mr. Mackarness on deportation.

1002. Referring to Mr. Mackarness' letter to the London *Daily News* on the deportation of British subjects, the *Amrita Bazar Patrika* enquires whether every Englishman, proud of his sense of justice and fairness, would not feel horrified were a man punished with the loss of his liberty and detained in jail without trial? The whole of the English nation cried shame upon the French Government when it confined Captain Dreyfus in prison without giving him an opportunity to defend himself. But nine gentlemen of Bengal, held in high esteem, have been banished and kept in confinement these ten months, all personal communications between them and their friends and relations being practically cut off; and yet the same English are looking upon the same un-English spectacle with the utmost unconcern. Surely this does not tend to support the assertion of Lord Curzon in his Edinburgh speech that India has elevated British character. On the other hand, there is no doubt that a good many liberal-hearted Englishmen have got their higher instincts and sentiments deadened by their connection with Indian affairs. How did Lord Morley justify a measure so much opposed to liberty and justice? Mr. Mackarness raises this question, and then says: "Emergency was Lord Morley's excuse." But had this "emergency" theory any substance in it? Mr. Mackarness quotes the testimony of Lord Morley himself, of his Under-Secretary, of the Viceroy and the Calcutta Police Commissioner, to show that the "emergency" in question was more a fiction than a reality, and therefore it did not justify the Government in resorting to *lettres decachet* as a part of normal administration.

BENGALEE, 7th Nov. 1909.

Mr. Stead on the freedom of the Press in India.

1003. The *Bengalee* observes that in condemning the judgment and sentence passed upon the Bombay agent of the *Swaraj*, in connection with the publication of the article "The Ætiology of the Bomb," Mr. Stead, Editor of the *Review of Reviews*, has spoken with all his old fire and energy. "I do not hesitate," says Mr. Stead, "to characterise this (the judgement) as an unwarrantable outrage upon the most elementary principles of a free Press," and he justifies his assertion by carefully reprinting the strongest passages from the incriminating article. Here is the gauntlet boldly thrown down. If the agent of the *Swaraj* is to be prosecuted and sent to jail, there is no reason why the Bombay agent of the *Review of Reviews* should not be similarly dealt with. There cannot be one law for Babu Bepin Chunder Pal (proprietor of the *Swaraj*) and another for Mr. Stead. And if unhappily there is to be, what are the people to think of a great Government which makes this distinction? The journal would rejoice if Mr. Stead were prosecuted. For then the whole of the repressive policy of the Government, in which the administration of the Press laws is a most material part, would come up for consideration before the civilized world, and the specious plausibilities by which it is sought to be bolstered up, would be tattered to pieces. It is easy enough to conciliate

Anglo-Indian opinion and enlist it on behalf of repressive measures. But it would be far more difficult to justify them before the bar of civilized mankind, where the tests would be a little more critical and where the *dictum* of the men on the spot would not be accepted as gospel truth, when it runs counter to the universally accepted principles of justice and liberty.

BENGALEE, 9th Nov. 1909.

1004. The *Bengalee* observes that Sir Herbert Risley has at the closing function of the Malaria conference, recognised the indispensable need of popular co-operation in any organized effort to fight against malaria. The principle has a much wider application than the immediate purpose to which it was applied. Administration in all departments becomes easy or difficult in the measure that popular co-operation is secured. The administration of the new Province has become a gigantic failure, because of the alienation from the Government of that section of the people which is capable of rendering it the most substantial help. The failure of the Calcutta Corporation under the new law is writ large in the annals of the city, because the most public spirited and intelligent section of the rate-payers will have nothing to do with it. The Curzonian School of efficiency is blind to the most powerful factor which can secure administrative efficiency, viz., the willing co-operation and active help of the people concerned. With regard to the rules and regulations in connection with the Reform Scheme, the journal states that in the body of rules passed by the Bengal Government in 1893 in connection with the Legislative Council constituted under the Statute of 1892, there was a rule which laid down that Government officers were in no way to interest themselves with elections or support directly or indirectly the candidature of any person. Since the time of Sir Charles Elliott, the spirit of this rule has, however, been widely departed from, and candidates have not hesitated to approach Magistrate-Collectors who were Chairmen of Municipalities or District Boards, in their electioneering campaign. In one or two cases it has been reported that the attitude of the Magistrate was decisive as to the vote that was recorded by the District Board or the Municipality. All this was in entire conflict with the spirit of the rule and the intentions of the Government. But no one complained and the abuse was more or less perpetuated. It is not known whether such a rule has a place in the new regulations, but the journal thinks it is necessary for securing the independence of the elections.

[Governor and prisoner.]

BENGALEE, 9th Nov. 1909.

1005. The *Bengalee* states that the Governor of Madras recently saw Hari Survothma at the Vellore Jail where he has been serving out his term of three years' hard labour in connection with the sedition case against the vernacular Madrasi paper *Swaraj*. The prisoner was an invalid in the jail hospital and the conversation between him and the Governor reminds the journal of the story of the robber Chieftan and Alexander the Great. Of course neither was Sir A. Lawley, the Macedonian King, nor was the convicted journalist a brigand, but what is meant is that the relative positions of the two were, in a way, similar. In the case under notice the prisoner had not only been deprived of his liberty, but was also a suitor for mercy, and hence he was naturally not disposed to say things to the Governor likely to be disagreeable to His Excellency. The latter might very well have played the part of Alexander and even surpassed him in generosity. But he chose to act in a different way. He not only had not one word of kindness for the prisoner, but as soon as the latter had ventured to say something in his defence, the Governor came down on him with the remark that he had not been dealt with as severely as he should have been. Although the Governor had no personal feeling against the prisoner, yet His Excellency might have remembered that as he had been, as stated, "grossly libelled" in the latter's paper, and for which, among other reasons, his sentence had been enhanced from six months' simple imprisonment to three years' hard labour, His Excellency would not have lost in dignity or public estimation if he had expressed a few words of sympathy for the prisoner. "We have to maintain law and order and society must be protected from people of your sort," said Sir A. Lawley, addressing the prisoner. But did the latter incite or help in any way the breach of order? No evidence was forthcoming to show that the offending articles had produced any seditious feeling or led to any disturbance. By showing clemency in a case like this,

[Governor and prisoner.]

the Governor will undoubtedly evoke the best feelings of the people not only in his own Presidency, but in the whole country.

BENGALEE, 6th Nov. 1909.

The Viceroy at Udaipur.

1006. The *Bengalee* says it was perhaps in the fitness of things that the most remarkable pronouncement made by His Excellency the Viceroy, perhaps in the whole course of his Indian career, should have been made at Udaipur. Mewar looms large in Indian history. Its annals form one of the brightest chapters in the records of Hindu valor and chivalry. The glories of Haldeghat will never fade from the memory of the Hindu, and the self-devotion of Padmabati and her band of heroic companions amid the flames of Chitore will continue to warm the hearts and challenge the admiration of the remotest generations of the people. It was meet that amid environments consecrated by such sacred memories, the representative of the King-Emperor should have laid down principles of policy which, if followed, must contribute to the consolidation of the British Indian Empire. His Excellency recorded a definite protest against the doctrine of efficiency in administration which was carried to an absurd excess by Lord Curzon and his admirers. His words were addressed to Political officers in their dealing with the Government of Native States. But they have a wider application. The greatest blunder under British rule within the life-time of this generation was committed in the name of efficiency. Everybody admits the blunder, and even those responsible for it are eager to disown it. His Majesty the King-Emperor declared in his Proclamation that the rectification of blunders is a part of the duty of the Government and its officers. Is it to be understood that this gracious message is to remain a dead letter, so far as the gravest blunder under British rule is concerned? The perpetuation of this blunder is neither consistent with justice nor with political wisdom. It is bound to darken, at least in Bengal, the bright prospects of the new era.

V.—Prospects of the Crops and condition of the People.

BENGALEE, 6th Nov. 1909.

Sir Herbert Risley's appeal.

1007. The *Bengalee* assures the Government of the cordial support of the people with regard to Sir Herbert Risley's appeal for public co-operation in fighting against malarial fever. But the representatives of the people will co-operate only if they possess power and responsibility. They will not co-operate if they are to be treated as mere cyphers or subordinates summoned to say "ditto" to the decrees of an overwhelming official majority. It is the besetting weakness of most organizations, initiated under official inspiration, that they are dominated by official authority and the non-official element is compelled to play a subordinate and inferior part. In the District Boards, for instance, although half of the members are elected, yet the voice of the official Chairman is paramount. If the anti-malarial organizations, which Sir Herbert Risley has outlined, are at all to be efficient, they must be popular in essence and spirit and freed from the domination of official authority.

VI.—Miscellaneous.

INDIAN MIRROR, 2nd Nov. 1909.

Muhammadan political conference at Burdwan. The Presidential address.

1008. The *Indian Mirror* declares that the Muhammadan political conference at Burdwan has set an example to Hindu political workers. Nawab Shujaat Ali Beg is congratulated on making a happy departure from the stereotyped course of public utterances. It is well that the leaders of the Muhammadan community have begun to realise the importance of social, educational and industrial questions. Unless the Hindus bestir themselves likewise, it will not be surprising if they find themselves beaten by their Muhammadan countrymen in the race of progress.

HINDOO PATRIOT, 3rd Nov. 1909.

The Muhammadan political conference at Burdwan.

1009. Commenting on the proceedings of this conference, the *Hindoo Patriot* hopes that those who try to make out that the Muhammadans are opposed to the *Swadeshi* movement will take care in future not to make such false statements in order to disparage the Hindus. It is well known that the

Swadeshi movement has greatly benefited Muhammadans, and no Muhammadan in his senses can deprecate it.

The partition anniversary speech.

1010. The *Amrita Bazar Patrika* says that somehow or other Mr. Chandhuri in his speech delivered on partition day, forgot to mention the most important service which the *Swadeshi* movement has done, viz., the feeling of genuine nationalism which it has created. Before the movement was set on foot, the people had either no, or very little, notion about their own nationality. They were scarcely concious that they had a country of their own, and that they owed her certain duties. They were absolutely ignorant of the fact that, if they wanted to grow, they must rely more on themselves than on others, that they must manufacture their own articles, and that they must prefer home-made things, even at a sacrifice to those which are imported from abroad. They must also cultivate such virtues as manliness, self-respect, self-reliance, etc. But for swadeshism, all these noble ideas with which every Englishman is born, would not possibly have dawned on the minds of a large section of the Indian community, and brought forth "the new spirit" which, if properly guided, might be of immense benefit both to the rulers and the ruled.

AMRITA BAZAR PATRIKA, 4th Nov. 1909.

Soldiers and villagers.

1011. The *Bengalee* understands that a petition has been submitted to His Honour the Lieutenant-Governor by the inhabitants of Ghosepur and certain other villages within the jurisdiction of thana Chakdaha, subdivision Ranaghat, drawing His Honour's attention to a report which has gained currency, that whole regiments of soldiers would soon be sent to these villages to hold their autumnal manœuvre and to the anxiety and alarm which the report has caused. Their reasons for appealing against the encampment of the soldiers in the villages, as set forth in the petition, are so reasonable that the journal has no doubt Sir Edward Baker will give them his best consideration and remove all causes of anxiety and alarm by directing the arrangements, if any, to be cancelled.

BENGALEE, 6th Nov. 1909.

Mr. Ramsay Macdonald on India's future.

1012. According to the *Bengalee* Mr. Ramsay Macdonald, when addressing the students of St. Stephen's College at Delhi, said that co-operation and comradeship and not subjection and domination were the key-note of the future. Mr. Macdonald further congratulated the students on having Indian professors as their Principal and Vice-Principal, while there were English professors working under them as subordinates. The journal regards this as the genuine English view which is not in the least different from the true Indian view. It is only the men with a sort of vested interest in the perpetuation of darkness and of the present abnormal state of things, who pretend to think that the Indian is not and can never be the equal of the Englishman, or talk of the unfitness of India for self-Government.

BENGALEE, 6th Nov. 1909.

The cyclone at Bagerhat.

1013. The *Bengalee* appeals to the Government to call for an official report as to the losses sustained by the people in the districts of Jessore and Khulna, and render such help as may be deemed necessary. It learns that it is the middle classes who have suffered most, and they are the people whom it is most difficult for public charity to reach. Their self-respect will restrain them from begging, and yet they must be saved from destitution and the miseries of starvation.

INDIAN MIRROR 7th Nov. 1909.

Not only Bombay but Madras going ahead of Bengal in true *Swadeshi* work.

1014. The *Indian Mirror* states there was a time when Bengal used to be looked upon as the advanced Province and Madras as the benighted Presidency. But taking the *Swadeshi* movement as the standard of comparison, the terms have become reversible. Here, in Bengal, for the past four years, *Swadeshi* has been little better than one long carnival of bluster and vociferation. And endless series of boycott vows, processions, speechifying, singing and shouting have been the marked features of Bengal swadeshism. There has been some real progress, but what has been done is very little compared with what ought to have been done. The fact is the boycott has been something like a millstone round the neck of *Swadeshi*. It has done much harm both politically and industrially. This is clearly demonstrated by the fact that those Provinces are making the most

industrial progress which are least influenced by the boycott craze. In Bengal the great defect is that the people have made politics the be-all and end-all of their existence, and its introduction into swadeshism is the chief obstacle to Bengal's industrial progress.

BENGALEE, 7th Nov. 1909.

Swaraj and *swadeshi*

1015. The *Bengalee* declares it has repeatedly been pointed out that *Swaraj* does not involve cessation of the British connection at any rate when the word is used by congressmen. But it undoubtedly means the cessation of the domination of race over race. It also means co-operation and comradeship, where there is now subjection, and the incorporation of India as an integral part of the Empire on a footing of perfect equality with the other self-governing members of the Empire. It necessarily means the termination of the present abnormal state of things and the substitution for it of a form and system of Government in which the executive will be amenable to popular control and the people will become the paramount power in the State just as they are in England and the Colonies. The journal fully recognises that the people in this country cannot have the rights and the power, which are the heritage of civilized humanity unless the bureaucracy parts with its irresponsible power. But the methods by which the people are anxious to replace the bureaucratic form of Government by the popular, are methods of constitutional struggle which are among the accepted political methods of the age.

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